AN
Appeal moſt Humble,
YET
Moſt Earneſtly by the Coming
OF OUR
Lord Jeſus Chriſt,
AND
Our Gathering together unto HIM,
Even Adjuring the
CONSIDERATION
OF THE
Moſt Contrary Minded,
Who love HIS Appearing:
Concerning the Scripture on due Compare, Speaking Expreſly, or Word for Word.
Of the Thouſand Years State of the Saints; The Dead Raiſed Firſt, and of The Living, The Remaining Chang'd in it.
And of the Wicked-Dead-Raiſed, the *Gog Magog* under it.

By *T. B.*

[illegible] at the R[illegible] Sun in Cornhill. 1601.

THE ADVERTISEMENT TO THE READER.

MY *first Intention was only by way of Proposal, concerning the Saints in the* 1000 *Years* Kingdom of Christ; *But finding Scripture-Evidence Rising so high concerning the* Wicked-Dead, *the* Gog Magog *of the* 1000 *Years also Raised, but to a State of* Death, *and so call'd still,* The Dead. *It Gave me the Boldness to Raise my Proposal to an Appeal; My Assurance in These Things is, that the* Spirit *by laying its words in one Scripture, to its words in other Scriptures, speaks* ἐντῶς *Expresly, or word for word of These Things; so that the Ring of Truth concerning the* Resurrection *Broken between, especially, the Apostle* Paul, *and the* Apocalyptic *Apostle, by laying Them together, meets, and Unites; which is the Greatest Assurance that can be Given; Thus It is concerning the Saints; And thus It is concerning the* Wicked Dead, *the* Gog Magog *Raised to Condemnation.*

Whoever would disprove what I have Asserted, I expect, He should not only perplex what I have said, with Ensnaring Questions; For so Things most clear, most certain may be perplex'd, but either lay down by the same Scripture Contexture a contrary, or different Scheme, *or at least shew this Inconsistent with Scripture, or with it self.*

A most Humble, and (I cannot but hope) A most Modest Proposal to the Reverend Pastors, and to All others that dissent from, or doubt of the Thousand Years Kingdom of Christ, *and will give Leave to Scripture-Search, and Consideration concerning it.*

THE Proposal is this: I will here single out Three Arguments, Taken from Plain, Doctrinal, *Apostolical*, and from *Prophetical* Scripture in Compare; and which may seem of all other most disputable; and if They can be made Good, They will undeniably prove the *Thousand Years Kingdom*: And if They can be made void; They shall stand a Witness against me, that I am not able to make Good the *Thousand Years Kingdom of Christ*, I have so earnestly endeavour'd to Assert.

And that They may be more Clearly, and with All Brevity seen in their Force I will offer Them in the most Argumentative Order, and Form, I can Conveniently for General understanding compose Them into.

Argument 1. If the *New Heaven*, and *New Earth*, the Scripture speaks of, be prepar'd for the *Thousand Years Reign of Christ*, and of his *Saints*, so as to Begin, when that Begins, and to End, when that Ends; Then there must be a *Thousand Years Kingdom of Christ*; But so It will be Found by a Compare of the most Litteral Consequences from *Doctrinal*, and *Prophetical Texts* compar'd: Therefore so it must be.

I will here Anticipate one Evasion; Seeing All *Prophetical* Scriptures of the Old Testament, particularly the mention of the *New Heaven*, and *New Earth*, *Esay* 65. 17, and *c.* 66. 22. are so positive; and that in the New Testament, There is mention of the *Regeneration*, *viz.* of All Things, *Matth.* 19. 28. of *Times of Refreshing*, or *Resouling of All Things*; of the *Time of the Restitution of All Things* at the *Coming of Christ*; For the *Heavens* must Receive Him, till then; And that this *Restitution* was spoken of by the *Mouth of All his Prophets*, *since the World began*, Acts 3. 19, 20, 21. and that the Apostle, *Rom.* 8. 19. *&c.* plainly Asserts the Restoration of the *Creation*, (Translated *Creature*) in which *Heaven*, and *Earth*, must needs be; Seeing All this is so; No one shall Fly off, and say; All this is but *Allegory*, *Metaphor*, and *Figure*; For with such, There can be no Argument on Scripture Text held.

Having thus premis'd, I carry on the Argument.

If the Apostle *John* saw, together with the *Holy City*, prepared as a *Bride*, a *New Heaven*, and *New Earth*, and that the Former *First Heaven*,

and the *First Earth*, were pass'd away; which *City* will presently Appear to have a *Thousand Years* Peace, and Glory; Then the *New Heaven*, and *New Earth* Begin, when the *Thousand Years* State of the *Holy City* Begins. But so He Asserts; *I saw a New Heaven*, and a *New Earth*, and the *First pass'd away*, *Revel.* 21. 1. and then to make it most Emphatical, He says; *I John saw the Holy City*, *v.* 2. So that it is not to bee supposed Any One will deny the *Holy City*, and the *New Heaven*, and the *New Earth to be Together*, according to the Apostle *John*, besides the Great Concurrences of Reason, that such a Glorious State, if Any should have a *New Heaven*, and a *New Earth*. Thus They Began together

When any one Compares this with the Apostle *Peter's* Positive Assertion of a *New Heaven*, and *Earth*, *wherein Righteousnese shall dwell at the Day of Christ*; and that a *Day with the Lord* is as a *Thousand Years*; and sees here a *City*, (as will be seen) of a *Thousand Years* State of Peace, and, as secur'd from *Sathan*, of *Righteousness*; They must be very Averse to Compare of Scripture, that will not suppose them to Expound and Illustrate one Another, and would Absolutely discourage All Compare of Scripture, which I cannot once suppose of such Friends of Scripture, as I direct unto.

Now that this very *New Heaven*, and *New Earth*, and no other *Fly away*, after a *Thousand Years* State of Peace, and *Righteousness* Granted to this *City*, in a Security from *Sathan*, and so end alike; I Go on undeniably to prove.

The *Flying away* of whatever *Heaven* and *Earth*, It was, was at the same Time with the *White Throne*, (as it were Blancking All into the High Spirituality of the Eternal State) and at the same Time, that there was *no place Found for Them*; and therefore for no other such after them; and at the same Time, that *John saw the Dead*, *Small and Great stand before God*, and that *Death* and *Hell*, and *whatever was not written in the Book of Life*, *were cast into the Lake*: This Conjunction of These Things I am Assured none can deny, that shall but with the Least observation Read *Revel.* 20. 11. *&c.*

If then *Death*, and *Hell*, *were cast into the Lake*, then certainly *Sathan*, the *Prince of the Power of Death*, if *whatever was not Written in the Book of Life*, was *cast into the Lake*, then certainly *Sathan*, for whom the *Lake* was prepar'd, must needs be at this Time *Cast into the Lake*; But for what Reasons the *Beast* and *False Prophet* were there before Him, I have elsewhere declar'd.

Sathan's casting into the Lake must needs be after the *Thousand Years*, as is expres, *Revel.* 20. 7. *&c.* and will be more argu'd immediately; if then the *Heaven* and *Earth* that were in Being, when *Sathan* was *cast into the Lake*, were the *Heaven* and *Earth* that *Fled from the White Throne*, as is prov'd; It must needs be that *Heaven*, and *Earth* that were in Being after the *Thousand Years*, that *Fled*.

And if the *Heaven*, and *Earth* that Fled, were the *Heaven* and *Earth* that were in Being at the *Thousand Years* end, They must be the *Heaven* and *Earth* that were in Being during the *Thousand Years*; who can so much as Imagine other? And If They were the *Heaven* and *Earth* during the *Thousand Years*, They must be the *Heaven* and *Earth* during the *Holy City*.

For the *City*, *cap.* 20. and *cap.* 21. must needs be the *City New Jerusalem*, which

which as call'd *Holy*, c. 21. So it was the *Camp of the Saints*, ſecur'd from *Sathan's* Approach, during the *Thouſund Years*: And ſo *Righteouſneſs dwelt in it*, c. 20 9. And it is the *Beloved City*, c. 20. 9. Becauſe it is the *Bride* the *Lamb's Wife*, c. 21. 9, 10.

Now this *Beloved City*, and *Camp of the Saints*, had had a State of *Peace* and *Righteouſneſs* for a *Thouſand Years*, while *Sathan was in Priſon*, and *Gog* and *Magog* ſtir'd not; All which Time the *Saints Above ſat on Thrones*, and *Reigned with Chriſt a Thouſand Years*; and the *Partakers* of the *Firſt Reſurrection* on *Earth* were *Bleſſed*, and *Holy*, and were *Prieſts of God, and of Chriſt* and *Reigned with Him a Thouſand Years*, and ſo were for ever *Holy*, and *Bleſſed*; For over ſuch, the *Second Death hath no Power*.

If then the *Heaven*, and *Earth* that were in Being during the *Thouſand Years* of the *Holy City*, be the *Heaven* and *Earth* that *Fled*, when *Sathan was caſt into the Lake after the Thouſand Years*, as hath been ſhown; Theſe muſt be the *Heaven* and *Earth* that *John* ſaw together with the *Holy City*; And ſo they muſt be the *New Heaven*, and the *New Earth* that He *ſaw*, c. 21. 1. and not the *Firſt*; and there can be no more, except a *New Creation* be Piled on this *New Creation*, and *New Heaven* and *Earth* that *Fled* away: So They End with the 1000 *Y.*

Argum. 2. If according to *Prophecy*, concerning the *Thouſand Years Reign of Chriſt*, with his *Saints of the Firſt Reſurrection*, and his *Saints, Partakers of the Firſt Reſurrection*, There muſt by the *Apoſtolical* Plain Doctrine be a ſpace of Time between the Time of the *Saints Dead* in Chriſt, Riſing firſt, who Anſwer to the *Saints* of the *Firſt Reſurrection*; and the *Saints Chang'd*, who Anſwer to the *Partakers of the Firſt Reſurrection*; and the Time of theſe *Chang'd Saints* being *Caught up*; This ſpace by *Prophecy* muſt be the *Thouſand Years Reign of Chriſt* with his *Saints?* But ſuch a ſpace will in the *Apoſtles* plain Doctrine be found; Therefore It muſt by *Prophecy* be the ſpace of the *thouſand years*; and ſo the *thouſand years Kingdom of Chriſt* will be Fully Aſſured from hence.

If the *Apoſtles* plain Doctrine be, That there are two Sorts of Saints, and no more at the *Reſurrection* viz. The *Saints Raiſed Incorruptible*, and the *Saints* who ſhall not *Sleep*, but be *Chang'd*; *Chang'd* in oppoſition to *Dying*, farr below the priviledge of being *Chang'd*; *Chang'd* in diſtinction from being *Rais'd Incorruptible*, a priviledge above being *Changed*, when Incorruptible is not Added, And if theſe make up the *We All* of Saints, even The *Living*, *The Remaining* Reſcued from the *perdition* of the *Wicked Dead*, and preſerved under Guards of Life, Then Theſe are two Sorts of Saints, viz. Principals in the *Firſt Reſurrection*, and *Partakers* of the *Firſt Reſurrection*; Seeing To be the *We All* is to be Saints or *Holy*: To be *the Living* is to be *Partakers*, To be *Chang'd* but not Incorruptible is to be no more than *Partakers*; To be *Hi Zontes*, The *Living*, *Hi Perilipomeni*, or the *Preſerved* is to be *Bleſſed*, For over *Such the ſecond Death hath no power.* But All Theſe Things are expreſsly written. 1. *Cor.* 15. 51, 52. 1. *Theſſ.* 4 14 &c. and *Revel.* 20. 4, 5, 6. And Both theſe Sorts of Saints *Live* and *Reign with Chriſt a thouſand years*: So There is a *thouſand years Kingdom*.

2. If the *Saints*, The *Living*, the *Remaining*, who *dye not*, but are *Chang'd*, are *Chang'd* in the Atom of Time, the very ſame *Moment* in the

the very *Twinckle of an Eye* with the *Saints Raiſed*, 1 Cor. 15.51,52. and yet The *Saints Dead in Chriſt Riſe Firſt*, and the *Saints*, *The Living*, and *the Remaining* are not *Caught up* till an *Epita* (not to be Tranſlated [Then] but [Afterwards] which *Epita* is ſo Tranſlated [*Afterward*] 1 Cor. 15.23. and leaves Room to almoſt 1700 Y. ſince Chriſts *Reſurrection*; If All This be, Then there may be ſuch a ſpace as the 1000 Y. from the *Raiſing* the *Dead* Saints, *Changing* the *living Saints*; before The *living*, *The Remaining Saints are Caught up*: and the *Ama* Tranſlated [*Together*] ſhall not ſignify *Together* in Time, but *pariter*, or Alike, (as it muſt needs be *Rom.* 3. 12.) with the *Dead Saints raiſed*, and with Chriſt *Above*, (who cannot be ſay'd to be *Caught up* at all; For *Chriſt Brings Them with Him*,) much leſſe, *Together*, with the *Saints Riſing*, For this would Contradict the *Apoſtles Proton*, or *Firſt*, of the *Saints riſing*; and his *Epita*, or *Afterward*, of the *Living Remaining Saints caught up*. All this we find expreſs. 1 *Theſ.* 4.14. *&c.*

1 *Theſſ.* 5. 10. and elſewhere

Seeing then by the Apoſt. a Space there muſt be, and *Prophecy* ſays expreſly, the *Dead Saints*, *Living* and *Reigning* with Chriſt *on Thrones* a 1000 Y. was the *Firſt Reſurrection*, and that the *Reign* of the *Partakers* of the *Firſt Reſurrection*, *Bleſſed* and *Holy*, and on whom the *Second Death hath no Power*, is a *Reign with Chriſt* alſo of a 1000 Y. It muſt be a 1000 Y; So Chriſt muſt needs have a *Kingdom* of a 1000 Years.

Argum. 3d. If the *Saints Raiſed Sitt* on *Thrones with Chriſt*, as above, a 1000 Y. and There is a *City* and *Cittadell of Saints on Earth* for a 1000 Y. and who after are made *to Sitt on Chriſt's Throne*, in his Kingdom, ere the end, according to *Prophecy*; and that According to the *Apoſtle*; *The Saints chang'd*, *The living* and *The Remaining* are on Earth, while *Chriſt*, and the *Raiſed Saints* are above; and this for ſome ſpace of Time; Then how clear a proof is there of the 1000 *Years Kingdom of Chriſt* in the *New Heaven* Inhabited by the raiſed Saints, and in the New Earth, Inhabited by the *riſing Remaining Saints*? But ſo it is according to the *Prophecy*, and Doctrine of Scriptures, Such a *Kingdom* therefore There ſhall be.

1. It is never ſaid in Scripture, *Chriſt ſhall come down on Earth*, at his *ſecond Coming*; But He is the *Epouranios*, the *Lord from Heaven*; The *Heavenly*; not *Earthy*, as the *Firſt Adam*, As He *went up to Heaven in a Cloud*, ſo He ſhall be ſeen *Coming in a Cloud*; Then indeed *out of ſight*; But now *Every Eye ſhall ſee him*, as Above, Thoſe places, *Job.* 19.25. *Zech.* 14.4. that ſeem to Favour Chriſts *ſtanding upon the Earth* at the laſt day; The *Hebrew* Word may better be Tranſlated *Above the Earth*, or *Over* it, He indeed *Deſcends* into the *Lower* Heaven; His Glory as the Sun's Reaching down to the *Earth*; ſo This, 1 *Theſſ* 4. 17. Repreſents Him in the *Clouds*, and in the *Air*, where his *Throne* and *Tribunal* muſt needs then be.

2. The *Raiſed Saints* are there with Him, ſhining as the *Firmament*, and as the *Stars*, even as the *Sun*, *Reigning with Him in the Air*, *viz.* the *New* Heaven above, a 1000 *Y.* as *Ana* in *Anaſtaſis* may well ſignifie.

3. The *Living*, and the *Remaining Saints*, as the *Kings of the Earth*, the *Nations* of the *Saved*, walking in the *Light* of, and *Bringing their Glory to the Jeruſalem* Above, *Healed with the Leaves of the Tree of Life*, *Reign in the Beloved City*, and in the *Cittadel* of the *Saints*, as with Chriſt always in their Eye a 1000 *Y.* and at laſt are *Caught up to Chriſt* in the *Air*, into a Like State with the *Stars* Above, and are made to *ſit down on his Throne* in His *Kingdom* Above, where He *Reſides* the 1000 *Y.*

And thus the *New Heaven*, and the *New Earth* are Inhabited, during the *Thouſand Years Kingdom of Chriſt*, according to both *Apoſtolic* Doctrine, and *Prophecy*.

When at the End Theſe *Living Remaining Saints* are *Caught up*. Then They put on perfect *Incorruption* and *Immortality*; and the Triumphal *Song* over *Death* is Sung. For it is *Swallowed up in Victory*; *Sathan*, the *Dead*, and *Death* and *Hell*, who had been Condemned to *Lye as the Footſtool of Chriſt's Feet* at the Beginning of the 1000 *Y.* are now *caſt into the Lake*, ſo the *Laſt Enemy Death* is *Brought to Nought*; The *Kingdom* in a General *Rendezvouz*, or *Meeting* of *Saints*, ſpoken of alſo, 1 *Theſſ.* 4. 17. is *deliver'd up* to God, and the *Father All in All*; and ſo All *Saints* are *Outo*, in that very Poſture and State of that Meeting, *Ever with the Lord*, with God, and with Chriſt.

THE END.

A Continuation of Arguments from the Spirits Speaking ἐντός, *expreſly in* Scriptures, *concerning the Dead, and of* Gog *and* Magog, *by way of Further Illuſtration of the* 1000 *Years* Kingdom.

Arg. 4. IF it be declar'd in Plain Scripture, that the *Seed of the Woman ſhall Break the Serpent's Head*, as *Gen.* 3. 15. and that *God will Bruiſe* Sathan *under the Saints Feet ſhortly*, *Rom.* 16. 20. and that moſt Expreſs *Prophetic Scripture* tells us, that during the 1000 Years, wherein *Chriſt Reigns with his Dead Saints Rais'd*, *Living*, and *Sitting on Thrones*; and with his *Saints*, *Partakers of the Firſt Reſurrection*; *Sathan lyes Chain'd*, *Seal'd*, *Bound*, and *Impriſon'd* for all that 1000 Years; All which, ſo many, and ſo Emphatical Expreſſions ſpeake the utter Impoſſibility of his *Annoying the Holy City* for that 1000 Years; If All this be, It is then certain, that Chriſt, as He ſhall Appear the Glorious *Second Adam*, the *Seed of the Woman*, and the *Lord from Heaven* alſo, hath a *Kingdom* of a 1000 Years; wherein as Referring to that Promiſe, *Sathan*, Call'd Remarkably the *Old Serpent*, *Rev* 20. 1. Lyes under Him with his *Head Broken* by Him; and that in this *Kingdom*, Coming according to the *Apocalyptic* Phraſe, ἐν τάχει *Quickly*, God *Bruiſes Sathan* under the *Saints Feet*, who *Reign* while He is ſo *Bound*, and *Impriſon'd* theſe 1000 Years alſo.

Now that which Juſtifies the moſt Solid, and Subſtantial Senſe of *Sathan's Binding*, and for a 1000 Years, under an utter Impoſſibility of *Annoying the Divine Kingdom* for thoſe 1000 Years, is; That Both the *Binding*, and the 1000 Years, muſt Bear a proportion to the *Looſing Sathan* for a *Little Seaſon* after the 1000 Years Expir'd, and to the *Caſting Sathan into the Lake*; which muſt needs ſignifie an utter Impoſſibility of his Action, except as within his own *Lake*, againſt the *Divine Kingdom* for ever; as All muſt needs Acknowledge; If then the *Binding*: *Chaining*, *Impriſoning*, *Sealing Sathan* in ſuch an *Impriſonment* for a 1000 Years, Bear a proportion to the *Caſting Sathan into the Lake*, He muſt be under an utter Impoſſibility of Acting againſt the *Beloved City*, and *Camp of the Saints*, or the *Divine Kingdom* for that 1000 Years, as He ſhall be, when in the *Lake to Eternity*; And if the 1000 Year Bear a proportion to the *Little Seaſon* of his being *Looſed* after Them, then that *Little Seaſon* muſt be but a Little part of a 1000 Years.

Now who can ſay? There hath been ever yet ſuch an Efficacious Foreprizal of the Action of *Sathan* againſt the *Beloved City*, and *Camp of the*

Saints, as will Agree with the *Seed of the Woman*, *Breaking his Head*, or *God Bruising Sathan* under the *Feet of the Saints* ſhortly, or with his *Chaining*, *Impriſoning*, or *Sealing*, ſo as to Bear a Proportion to his *caſting into the Lake*? Or how can the Time, *viz.* from *Conſtantine*, Generally pitch'd upon for the 1000 Years, be that Time? wherein Both *Antichriſt*, and *Mahomet*, have Rag'd ſo againſt the *Church of Chriſt*; And how could the Time ſince thoſe 1000 Years ended, *viz.* about 1300 A. D. be without Great unreaſonableneſs, call'd the Time of *Sathan's Looſing*, which hath been the very Time of the *Goſpel* Riſing out of the *Apoſtaſie*, firſt in the *Bohemian Teſtimony*, and ſince by the *Reformation*! How can it be call'd a *Little Time*, compar'd with the 1000 Years? when it is almoſt Half a 1000 Years already; beſides what may be expected of ſuch a State, as the preſent is; according to ſuch Apprehenſions, as Give no Credit to the Aſſigning of any Time according to *Prophecy*, that might be ſhort.

I Appeal therefore to Any Conſidering Perſon, whether this be not Equal to the *Spirit's ſpeaking expreſly*, when by plain, and *Prophetic Scripture* compar'd; Chriſt ſhall have a *Kingdom* of a 1000 Years, which is yet to come; and that after the End of that 1000 Years *Kingdom*, within a very *Little Time*, how *Little* we can't expreſs, ſeeing *Scripture* hath not, *Sathan* ſhall for ever be *Thrown into the Lake*.

Argum. 5. If there be a State of the *Wicked*, *Dead* before the *Kingdom of Chriſt*, and *Deſtroyed* by the *Fire of his Coming*; and yet Rais'd to a State of ſuffering, that according to plain *Doctrinal Scripture*, may be a 1000 Y. and according to *Prophetic Scripture* muſt be a 1000 Years, and then the *Lake*; Then It is certain, There is ſuch a 1000 Years *Kingdom of Chriſt*.

1. If according to both ſorts of *Scripture*, There muſt be a *Riſing* of the *Wicked*, or *Unjuſt*, that have *done Evil* at the very ſame Time, that the *Juſt*, and that They that have *done well*, Ariſe, and in Conjunction with Them; and that They with Them ſhall make an *Appearance* before the *Tribunal of Chriſt*; Then that muſt be in ſome State, and for ſome Time, or ſpace of Time, whatever State, or Space that ſhall be; And ſeeing the *Juſt Ariſe at the Coming of Chriſt*, and at his *Kingdom* 1 *Cor.* 15. 23. The *Unjuſt* muſt then *Ariſe* alſo; This being a General Principle, and Article of Faith, I only Refer to the Scriptures, moſt Evidently proving it. *Eccleſ.* 12. 14. *Dan.* 12. 2. *John* 5. 29. *Acts* 24. 15. *Mat.* 25. 31. 2 *Cor.* 5. 10. *Revel.* 11 18.

And according to my Jugdment, when by the *Sixth Voice*, *Rev* 14. 18. (For there had been Five before it;) The *Earth* is *Reap'd* by Him, that had on his *Head* the *Golden Crown* in the *Raiſing* the *Dead Saints*, and *Changing* the *Living*; In the *Seventh Voice*, (by which *Seven Voices* in that Chap. I underſtand the *Seven Thunders* open'd) the *Cluſters of the Vine of the Earth are Gather'd*, and *Thrown into the Wine-preſs of the Wrath of God*; that is; The *Wicked* are *Raiſed* to *Condemnation*, and to *Everlaſting puniſhment*; which by Comparing *Rev.* 16. 14. and c. 19. 10. 15. is done at the *Battel of Armageddon*, when Chriſt with the *Armies of Heaven*, *viz.* the *Raiſed Saints on White Horſes in Linnen*, *White* and *Clean*, expreſſing the Purity of

Spiritual

Spiritual Bodies of the *Reſurrection*, *Following Him*, in *Righteouſneſs Judgeth*, and *maketh War on all the Wicked*, and *Treadeth the Wine-preſs of the Wrath of God*, into which *They are caſt*.

And yet Becauſe the *Wicked Riſe* thus to *Shame*, and to *Contempt*, and to this *Everlaſting Puniſhment*, their *Reſurrection* is Counted, as no *Reſurrection*; neither in *Doctrinal*, nor in *Prophetic Scripture*: The *Reſurrection* Abſolutely ſpoken of, is by our Lord ſtyl'd; The *Reſurrection of the Juſt*, *Luke* 14. 14. and *c.* 20. 36. The *Children of God* are only Accounted the *Children of the Reſurrection*: The Apoſtle *Paul* in thoſe Two Great Diſcourſes of the *Reſurrection*, 1 *Cor.* 15. and 1 *Theſſ.* 4. 13. ſo Frames the Doctrine of it, as to Apply it only to the *Saints*, who are *Chriſts at his Coming*, and to the *We All of the Saints Changed*, *v.* 23. *v.* 51. 52. and to Thoſe whoſe who *Sleep in*, or *through Jeſus*, Riſing firſt, and to the *Living*, the *Remaining*, who are *Chang'd* in the ſame *Moment* with the *Saints* Rais'd afterward, *viz.* the 1000 Years after, *Caught* up to Them, and into a Like State with Them, 1 *Theſſ.* 4. 13. *&c.* and ſo the Apoſtle Leaves the *Wicked* wholly out in Both.

Agreeably *Prophecy*, as if They were not Rais'd, calls the *Remnant*, *Slain with the Sword of Him that Sat on the Horſe*, Rev. 19. 21. as in that very word, the *Reſt*, or *Remnant*, (and in the ſame Senſe with *Slain*) of the *Dead*, *c.* 20. 5. *viz.* The *Remnant*, or *Reſt*, becauſe not *caſt into the Lake*, as the *Beaſt*, and *Falſe Prophet*, but only *Slain*; The *Dead*, becauſe *Slain*, and neither Saints of the *Firſt Reſurrection*, nor *Saints Partakers* of it; Both which *Lived*, and *Reigned* with Chriſt a 1000 Years; But the *Dead Lived* not for the 1000 Years, that the *Saints Reigned*; and yet to ſhew They were an Appendage to the *Firſt Reſurrection* as Rais'd, though but to Death; till They were nam'd, It is not ſaid, *This is the Firſt Reſurrection*, Then it is, and They are ſet in the middle of both ſorts of *Saints*; What Greater Evidence can there be of the 1000 Years *Kingdom*, then the plain Scriptures, Leaving the *Wicked* out of the High Diſcourſes of the *Reſurrection*, and *Prophecy* in Agreement, calling them the *Dead*, as neither Principals, nor *Partakers* of the *Firſt Reſurrection*, but Aſſigning one and the ſame 1000 Years, to the State of the Principals, to the State of the *Dead not Living*, and to the *Partakers* in the *Firſt Reſurrection*, and the *Reign with Chriſt* Concurrent with it!

Argum. 6. If *Gog* and *Magog* can by Scripture be Cleared to be theſe very *Dead*, *ſlain* with the *Sword of Chriſt's Mouth*, and ſo in the State of the *Dead* the 1000 Years, and then making their laſt Attempt, and ſo *caſt into the Lake*; This will ſtill Compleat the proof of the 1000 Years *Kingdom*; But there will be Found a *Cloud* of both *Witneſſes*, *Prophetical* and *Doctrinal* Scripture Probabilities; and one Great Proof of Scripture *Doctrinal*, and *Prophetical* Compar'd, that will conclude, it muſt be ſo.

Let then the Scripture Correſpondencies, both *Prophetical* firſt, to which this Figure firſt belongs, and then the *Doctrinal* be juſt nam'd, as Probabilities, and then the more concluſive Argument weigh'd. The

Firſt

First Rudiments of this Image are Found in *Ezekiel*, which, whatever Litteral Sense it may have, serves this *Apocalyptical* Image, with these Great Correspondencies: 1. *Gog Magog* is a Confluenee of Nations: 2. They Appear in *Battel*: 3. They come up against a *People Rescued from the Sword*, and of *Unwall'd Villages*: 4. The *Vengeance* and *Fury of God comes up as in his Face upon Them*: 5. Their *Death*, and *Graves* are made most Monumental. *Ezek.* c. 38. c 39. Proportionably in the *Revelation*; Although Their Name is Conceal'd in the First; Yet I lay their Appearance bothin the *Battle of Armageddon*, c. 6.14 *&c.* and in this *Battle*, wherein They are named, c. 20. 8 *&c.* and so first they are a confluence of *Nations*, the *Kings*, and the whole *World*, c. 16. *Kings*, *Captains* Great Small, c. 19. 18. *&c.* Gather'd under the *Beast*, and *False Prophet* Both, and under the *Dragon*, by *Spirits of Devils*, c. 16. But when the *Beast* and *False Prophet* were *cast into the Lake*, c. 19. They are Rallied under the *Dragon*, *Sathan* only, c. 20. and their Number, to shew their Confluence is as the *Sand of the Sea*; Their City being a *Hammonah*, as *Ezek.* 39. 16. 2. Their Appearing in *Battle* is plain, and it is their Appearance under the mighty Efficacy of *Spirits* of *Devils*, or *Sathan*, in all their Malice against the *Divine Kingdom*. 3. They come against the *Kings of the East*, *viz.* (as I understand) the *Saints*, the *Living*, the *Remaining*, *Rescued from the Sword of Him that sat on the Horse*, and on *Unwalled Cities*, *viz.* these *Saints*, before the *New Jerusalem came down*, and now again after the 1000 Years, when the *New Jerusalems* Glory, as *Walls*, and *Bulwarks of Salvation* was Retir'd. 4. The *Vengeance of God* is alike describ'd every where, *Ezek.* 38. 21. *&c. Sword*, *Fire*, and *Hail*, *Rev.* c. 16 c 19 *Fire*, c. 20. 5. 9. As their *Graves* in their *Hamon-Gog*, and *Hammonah*, are *Ezek.* 39. so Their being *Slain*, call d the *Dead*, *cast into the Lake*, is in the *Revelation*

The Correspondencies of *Doctrinal*, and *Prophetic* Scripture Inducing a probability, that *Gog Magog* are the *Wicked rais d*, are, that there is a distance of Time between the *Enemies of Christ*, being *made his Footstool*, and their being Finally *destroy'd*: The *Man of Sin* made up of the *Beast*, and *False Prophet*, 2 *Thess.* 2. 3. *Rev* 17. 8. 11. c. 19. 21 goes first into *Perdition*, and is *cast into the Lake* at Christ's very *Appearance*, no *Anti-christian Church*, or *Kingdom* being any more possible; But the Three other Great *Enemies of Christ*, *Sathan*, *Wicked Men*, *Hell* and *Death* are first the *Footstool of Christ*, according to *Psal.* 110. *Heb.* 1 13. c. 10. 13. All *Rule*, *Authority* and *Power* are not Finally *destroy'd*, or under the *Catargesis*, till the very *End*; *Death* is the *Last Enemy*, so *destroyed* just before the *Kingdom Given up*, 1 *Cor.* 15. 24, 26. And the very date of this Time is, when the *We of All of Saints*, the *Living*, the *Remaining* are *caught up* to Christ into a like State with the *Saints raised First* with Him in the *Clouds*, and so put on Absolute *Immortality*, and *Incorruption*; Then the Triumphal Song over *Death* is sung; and so All *Saints are ever with the Lord in the Clouds*, or *Air of the New Heaven*, and in the *Kingdom deliver'd up to God All in All.* 1 *Cor.* 15. 51. *&c.* 1 *Thess.* 4. 13. The Occasion of the Great Mistake

Miſtake in this matter is, that the *Changing*, and the being *caught up*, are not diſtinguiſh'd; The *changing into Bodies of Paradiſe*, or of a *Participation* of the *Firſt Reſurrection*, is indeed at the ſame Moment with the *Saints riſing Firſt*; There is an *Epita*, an Afterward of a 1000 Years, before They are *caught up*.

According to this, The *Enemies of Chriſt*, as the *Footſtool of his Feet*, Bear up the State of his *Sitting on the Throne* for the 1000 Years, *viz*. *Sathan Chain'd*, *Bound*, *Impriſon'd*, and *Seal'd up*. The *Wicked*, as *Gog Magog* in ſuch an Infinite Number, Exil'd in the *Four corners of the New Earth*, Appear, but cannot ſtir againſt the *Beloved City*, and *Camp of the Saints* for the 1000 Years: *Death*, as not *caſt into the Lake*, hath an Appearance, and *a* poſſibility of Action, in that the *Living Remaining Saints*, in having but a *part*, and not the Full yet in the *Firſt Reſurrection*, have not put on *Immortality* and *Incorruption*; yet ſo *Heal'd with the Leaves of the Tree of Life*, They ſhall not *dye*; *Death* cannot Faſten, though It ſhews its Fangs. When Chriſt does, as it were, Take off his *Feet from his Footſtool*; from all his Three *Enemies*, in order to Give up the *Kingdom*, They Every one Riſe, as into Action; *Sathan* the Prince, the *Gog Magog*, the *Dead* under Him, *viz*. Condemn'd, and ſo in the State of *Death*; and *Death* and *Hell* under their Prince; All theſe move to their utmoſt Activity againſt the *Holy City*, but as in Anticipation to the *Lake*, or a preſent Deſcription of it, *Fire comes down from Heaven*; *Sathan* long ago Condemn'd is without any New Judgment *caſt into the Lake*: The Judgment of *Gog Magog* the *Dead*, from all the Receptacles of *Death*, is Recollected, and Ratified in their being All *Judg'd*: And *Death* and *Hell* are *caſt into the Lake* with Them. This is the Final *Catargeſis*, *deſtroying*, and *putting All the Enemies of Chriſt*, that had been his *Footſtool* the 1000 Y. quite Below *under his* Feet.

The Concluſive Argument from the Compare of *Doctrinal* and *Prophetical* Scripture, That *Gog Magog are the wicked dead rais'd*, is this; According to all Scripture, the *Wicked* are Rais'd with the *Servants of Chriſt*, all at a Time; The *Reſurrection* is yet peculiar to the *Saints*, Becauſe the *Wicked* are Rais'd to *Condemnation*, and ſo to *Death*. All *Ungodly Men*, whether Dead before, or Found Alive at Chriſt's Coming, are under the *Perdition of the Fire of the Day of Judgment*, and of *Chriſt's coming*; according to the Apoſtle *Peter*, *Ep.* 2 c. 3 7. according to the Apoſtle *Paul*, 2 *Theſſ.* 1:8. and ſo There are none, The *Living*, The *Remaining*, but *Saints*. Then according to *Prophecy*, whatever is not Partaker of the *Firſt Reſurrection*, to which, nothing is Second, but the *Second death*, muſt be under that *Second Death*, Beginning with that very *Firſt Reſurrection*; ſo the *Wicked dead rais'd*, not partaking of that *Firſt Reſurrection*, Immediately Begin to have their *part* in the *Lake*, which is the *Second death*, though not *caſt into it*, *Revel.* 21. 8. as the *Living Saints* in the *Firſt Reſurrection*, though not *caught up* into it; *Gog Magog* then call'd the *Nations*, and in ſo vaſt a *Number as the Sand of the Sea*, muſt be the *Dead*, having their part, though

not

not the *full* in the *Lake*; For there are on *Earth* none elſe but the *Nations of the ſaved*; But *Gog* does not for the 1000 Years Annoy the *Holy City*, being Exil'd in the *Four corners*, even as the *Wine-preſs* is *Trod* 1600 *Furlongs* without the *Holy City*, or *Camp*; ſhewing the *Four ſquare Vengenance*, Iſſuing from the *Four ſquare Holy City*, on the Wicked without it; The *Saints* above Equal to *Angels*, with the *Lamb*, Behold their *Torment*, and are *Satisfied with their* Fleſh, viz. *Rejoyce in the Vengeance*; The *Saints* below, as it were *Burying Gog*, *Ez.* 39. 11, 12. in *Iſrael*, nigh the *Holy City*, go out to Behold their *Carcaſes*; For without are Thoſe *Dogs*, *Going round about this City*, *Eſay* 66. 24. *Pſal.* 59 14. *Rev.* 14. 20. *c.* 22. 15.

Concerning the *Gog Magog*, as the *Dead Rais'd to Comdemnation*, I have this Remarquable to Add, that when at the Final Doom, They are ſaid to *ſtand before God*, *Rev.* 20. 21. The *Earth* is not ſaid to *Give up any* Dead. The *Sea* had (as *Grotius* and *Piſcator* Render it) *Given up its Dead* long before, *viz.* at the Beginning of the 1000 Years; when, as hath been prov'd, the *New Heaven* and *New Earth* entred, and There was *no more Sea*: Why then does not the *Earth give up its* Dead, as well as the *Sea*? *viz.* Becauſe the *Sea* giving up its *Dead*, when the *Old Earth Burnt*, became in its *Four corners* The Common *Death*, or State of the *Dead*, and the *Hades*, or *Hell* of Them: So *Hades*, or *Hell*, and *Death* Alone, Give up the *Dead*, and are *caſt with Them into the Lake*. This Aſſures, *Earth* is not meant by *Death* and *Hades*; except the *Old*, as *Burnt*, and Becoming the Seat of the *Dead*, and ſo *caſt into one Common Lake*: For when *Gog* came on the *New Earth* to Cover it, *Fire from Heaven* then Reſcued that *Earth*, and *devour'd* Them; So *Death* and *Hades*, or *Hell*, had all the *Dead*, for the *Sea* had before Given up its *Dead* to that *Hades*, *Death* and *Hell*, which is the *Hamon Gog*, or *Hammonah* of *Gog Magog*, *Slain*, and *Buried* in *Iſrael*, *viz.* without the *Gate*, and *Camp* of the *Holy City*, as *Malefactors of Old*: *Sathan*, for whom the *Lake* was firſt prepar'd, is *caſt into it*, without the Formality of a *Judgment*, as to his own place; The *Dead*; on whom the *Jugdmeut* was at the 1000 Years Begun, is at their end Compleated. The *New Jeruſalem*, *Seated* in the *New Heaven*, and *New Earth*, upon their Flying Re-Aſcends to God, from whom it Deſcended; So the *Kingdom is deliver'd up to God All in All*, and the *Saints* are for ever with the *Lord*, with God in Chriſt.

THE END.

A SUMMARY
Of *Arguments* for the 1000 *Y. Kingdom:* By *T.B.*

Argument 1. IF the *New Heaven* and the *New Earth* be a Palace for *Christ*, the *King* of *Glory*, and for his *Saints* in *Glory* with *Him*; Beginning with the *Thousand Years*, and *Flying away* within a *Little Space*, after They are *Ended*; when the *Kingdom* is *Delivered up*, and the *New Jerusalem* Re-ascends to *God*; Then there must be such a *Thousand Years Kingdom*; But so It is, by plain *Doctrinal*, and by the *Prophetical Scriptures* of the *Revlation* compared: Therefore *There* must be such a *Kingdom*.

Arg 2. If All *Saints* be *Saints Dead in Christ Rising first*, or of the *First Resurrection*; Or *Saints*, Styled The *Lrving*, The *Remaining*, not *Dying*, but *Chang'd* in the very Moment of that *First Resurrection*; so putting off this Low State of *Body*, but not immediately *Caught up* to *Christ*; nor Immediately *putting on the Incorruption* and *Immortality* of the *First Resurrection*, but Secured for it by this *Change*; as being *Partakers of the First Resurrection*, over *Whom the Second Death shall have no power*. And if there be a *Thousand Years* between this *Change* at the Time of the *Saints Rising first*, before the Time of these *Living*, *these Remaining Saints* being *Caught up*; All which Time the *Saints* of both Kinds *Reign with Christ*; Then there Must be such a *Thousand Years Kingdom of Christ*. But so all this is by plain *Doctrinal*, and by the *Prophetical Scripture* of the *Resurrection* Compar'd; Therefore there must be such a *Kingdom*.

Argum. 3. If Christ, and the *Saints* of the *First Resurrection* are in the Palace of the *New Heaven above*, as on *Thrones*, and their *Glory shining down* on the *New Earth below*; and the *Saints*, the *Living*, the *Remaining Chang'd*, are in the *Paradise* of the *New Earth below*, and *walk in the Light of the New Jerusalem Above*; and so Each in this *Thousand Years*, *Reign with Christ*; and at the *End* the *Saints below*, are *Caught up Alike with the Saints Above*, Then there must be a *Thousand Years Kingdom of Christ*: But so it is by the Compare of *plain Doctrinal* and of *Prophetical Scripture* in the *Revelation*; Therefore such a Kingd. must be.

Arg. 4. If *Satan* the *Old Serpent* Bound, must Lie a 1000 *Years*, having his *Head Broken* by the *Second Adam*, the *Seed of the Woman*, and *Bruised under the Feet of Saints shortly*; and then be *Loosed* for a *Little Space* before he be *Cast into the Lake*, which can never yet have been: Then there must be a *Kingdom of a Thousand Years* to *Christ and his Saints*. But so by *plain Doctrinal Scripture* and the *Prophetical Scripture* of the *Revelation*, It must be; Therefore there must be such a *Kingdom of a Thousand Years*.

Argum. 5. If the *Dead Wicked Raised*, as at the same Time with the *Saints of the First Resurrection*, and with the *Saints chang'd*; and yet being *Raised to Condemnation*, are neither counted *Principals* nor *Partakers* of the *First Resurrection*, but the *Dead* still; who with *Death* it self must be the *Footstool of Christ's Feet*, Sitting on an *Exalted Throne Above Them*, and as *Ashes* under the *Soals* of the *Saints Feet* for a *Thousand*

Years, before They are Finally after the 1000 Y. *Destroyed*, and *Cast into the Lake*; Then there must be such a *Thousand Years Kingdom of Christ*: But so It must be by *plain Doctrinal Scripture*, and by the *Prophetical Scripture* of the *Revelation* Compard. *Therefore such a Kingdom must be.*

Argum 6. If the *Gog-Magog* in the *Revelation*, of which *Ezekiel's Prophecy* is a Great *Type*, c 38 c.39. that stirs not for the *Thousand Years* of *Satan Bound under* the *Reign of Christ with his Saints*, against the *Beloved City* and *Camp of the Saints*; but at the End of the *Thousand Years*, makes a short *Assault*, is no other than the *Wicked Dead Rais'd*, and *Lying* at the *Fotstool of Christ* on his *Throne for a Thousand Years*, then *Judg'd and Cast into the Lake* with *Death and Hell*; Then there must be such a *Thousand Years Kingdom of Christ*: But so it must needs be by *plain Doctrinal* and the *Prophetical Scripture* of the *Revelation* Compar'd. *Therefore* such a Kingdom must be.

And thus according to both *plain and Doctrinal*, and *Prophetical Scripture*; The last *Enemy Death* shall be *subdued*, with *Satan* its *Prince*, and all its *Dead*; and in the *New Heaven and Earth flying away*, the *Kingdom is Delivered up*, and *God All in All.*

By way of Addition upon All This.

Inferential Argum. If at the *Reformation*, Beginning by *Luther*, *A.D.* 1517. The Last 180 of the 1200 Years, Assigned to the *Tyranny of Antichrist*, and to the *Witnesses* in *Sackcloth*, Began, and so at the Ending of those 180. *A.D.* 1697. *Daniel's Fourth Monarchy* is at an End, and the *Kingdom* of the *Stone* and of the *Son of Man*, *Filling the whole Earth* shall Begin; and the *Kingdoms of this World* shall be Proclaimed to be the *Kingdoms of the Lord*, and of *his Christ*, in order to a 75 Y. Preparation to the *Glorious Kingdom of the Thousand Years.* Then the Time is so near that it ought to call us off from this World, to a Faith in, Earnest Prayer for, and Preparation for this *Kingdom*: But *this* hath been Argued on *Great Scripture Grounds*; Therefore so we ought to be Affected, *Loving this Kingdom*, and *Appearance of the Lord Jesus Coming Quickly.* AMEN.

Revel. 20. Verse 4, *&c* Expounded by *Parallels* of its own.

Ver. 4. *I saw Thrones, and They sate upon Them.* — *Viz.* The Armies of Heaven, *cap* 19.14 Prophets, Saints, Small, Great, Fearing God Rewarded, *cap.*11 18.

Peculiarly John *saw the Souls of the Beheaded for the Witness of Jesus, and the Word of God.* — *Viz.* The Souls of the Slain for the Word of God, and the Testimony of Jesus, under the *Pagan Empire*, *cap.*6.9. Then in white Robes, as Spirit, Now Living and Reigning in Bodies of Glory; as Intimated then.

Most peculiarly, *Those who had not worshipped the Beast*, &c. — *Viz.* The Witnesses He kill'd, *cap.*11.7. His Image caus'd to be kill'd, c 13 15. *viz.* The Rest of Fellow Servants, Brethren, to be kill'd, *c.*6 11.

V. 5. *The Remnant, or Rest of the Dead Lived not*, &c. — *Viz* The Remnant slain with the Sword of Christ's Mouth, being Kings, *&c.* Small, Great, *cap.* 19. 21. The Dead judg'd, and Those destroy'd, who destroy'd the Earth, *cap.*11.18.

V. 6. *Blessed and Holy is he that hath his part*, &c. *They Lived and Reigned.* — *Viz.* The Nations of the Saved; Kings of the Earth, c 21.24. Healed with the Leaves of the Tree of Life, *cap.* 22. 2.

An ANSWER is Desired to a DISCOURSE Annex'd.

Some Short Additional Remarks, taking off what may ſeem to Weaken the former

ARGUMENTS.

Rem 1. THE *New Jeruſalem* Revel. 21. Can neither be the State of *Saints* in the *Higheſt Heavens* to *Eternity*, As Some; Nor any *Excellent State of the Church* on Earth, As Others would ſuppoſe: It cannot be the *State* in *Heaven*; For the *New Jeruſalem* is firſt by the *Apoſtle Paul*, ſaid to be *Above*, Galat. 4 26. and to be the *Heavenly Jeruſalem*, Heb. 12.22. Then Three times in the *Revelation*, It is ſaid to *Come down from God out of Heaven* Not only from *Heaven*, but from *God out of Heaven*, Chap. 3. 12. Chap 21. 2. and Verſ 10. And upon it, *The Tabernacle of God* is ſaid *To be with Men*. Now if this were a Going up to God into Heaven, the *Apoſtle* had Inverted all; And what he ſays, is a *Coming down*, muſt be a *Going up*: As if One ſhould Look up, and ſay, *Oh Earth*, and *Look down*, and ſay, *Oh Heaven*; And whereas on this Account, He ſays, *The Tabernacle of God is with Men*, It ſhould rather be ſaid, *The Tabernacle of Men is with God*. When therefore plain *Doctrinal Scripture* ſays, the *New Jeruſalem is Above*, and the *Prophetick Scripture* ſays, *It comes Down from God Out of Heaven*, What can be more Aſſuring? It is not the Going Up of *Saints* to *Heaven*.

On the other ſide, If it were a *State of Saints in Glory on Earth*, Diſtinct from the *Saints in Heaven*; How does the *Apoſtle* ſay, in that, *Gal.* 4. *The Jeruſalem Above is the Mother of us All*; And ſo the *Bride*, *the Lamb's Wife*? Whereas the *Jeruſalem on Earth* would be the *Bride*, the *Lamb's Wife*; and ſo the *Mother*: And how did he ſay, *You are come to the Heavenly Jeruſalem*, and to the *Spirits of juſt Men made perfect*? viz. In Bodies of Glory Coming Down from the *Manſions in the Father's Houſe*, into the Place of the *New Jeruſalem*, *Chriſt* went to *Prepare for them*, and to *Receive them in unto himſelf*, Even in the *Kingdom he went to receive*, Joh. 14 2. with *Luke* 19 This is the *Myſtery of Marriage between Chriſt and his Church*, which He *Preſents to Himſelf* without *Spot* or *Wrinckle*, or *Any ſuch Thing*; Which therefore can be no Other than the *General Aſſembly*, and *Church of the Firſt Born*, even of all *Saints written in Heaven*, both Above and Below, who are the *Bride* and the *Lamb's Wife*.

Re 2. Whereas Some would have the *Proton* or *Firſt* applyed to the *Saints Riſing*, 1 *Theſſ.* 4 16, 17. and the *Epita*, or *Afterward*, Applyed to the *Saints*, The *Living*, the *Remaining Caught up*, to be words only of Order, without Diſtance of Time, as they are uſed. 1 *Cor.* 12. 28. Of *Firſt Apoſtles*, &c. *Afterward Miracles*. I urge it cannot be ſo; For upon this very Suppoſal, *Firſt* and *Afterward*, muſt ſignifie either Difference of Order, of Time, or Both: When then Difference of Order cannot be, there muſt

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must be Difference of Time; But the *Saints Rising*, and being *Caught up*, are All of One Order, being Both Alike *Saints*; even the *Saints changed* and *Caught up* are the *Wee All*, of *Saints*, and also alike Happy; *For We are ever with the Lord*: So the *First* and the *Afterward* being not of Order must have the same Force to Distinguish Time; *viz.* of the 1000 Y. as They Distinguish now near 1700 between *Christ the First Fruits*, and *His at his Coming in the Resurrection*; and the *Natural First*, the *Spiritual Afterward*; viz. From the Beginning of the World, to the *Kingdom of Christ*, 1 Cor. 15. v. 23. and v 46. And hereupon indeed follows a Distance of Order; *Saints Raised Incorruptible*, of the *First Resurrection*; *Saints Chang'd*, *Partakers of the First Resurrection*; Not putting on *Absolute Incorruption*, Till *Caught up*; Yet on whom the *Second Death hath no power*.

Rem. 3. Whereas by our Translation, and general Interpretation, *The Living*, *The Remaining*, are supposed to mean Those who in ordinary Providence happen to *Remain Alive at the Coming of Christ*: It will by Four Great Reasons appear; A *State*, *Order*, and *Generation* of *Saints* is Intended.

1. The Word *Lipomeni*, joyned with *peri*, signifies *Left under some Special Designation and Care*: So These *Saints*; In regard of *Saints*, with *Christ* Above are *Left* to Inhabit the *New Earth Below*; In regard of the *World of Ungodly* are *Left*; viz. Reserved, Guarded from the *Perdition of Fire*.

2. The Order in the Original is not, *Remaining Alive*, or *Living*; but *Living*, *Remaining*, or *Left*: Whereas, if *Remaining Alive*, had been only meant, *Remaining* had most Naturally come First in the *Greek*, as in the *English*.

3. To shew a High Sense; The *Apostle* says not barely, *Living Remaining*, but with an Article to Each, *Each* Is made *Emphatick* and *Distinct*; As if He had said, *The Living*, *The Left*.

4. To give both Certainty and Stronger Impression; It is doubled in the same Words, the same Order, with the same double Article, *The Livers*, *The Left*, *The Livers*, *The Left*.

Rem. 4. Whereas the *Changing* hath been generally understood to be in order to be *Caught up*; It is much otherwise; For the *changing*, and not *changed Incorruptible*, is in order to a Participation of the *Kingdom of God*, (as even the *Living*, *the Remaining*) on the *New Earth*, before *Caught up Incorruptible*, to a Full Enjoyment Above; which present *Flesh* and *Blood* cannot have. For upon that very occasion, the *Apostle* shews the *Great Mystery* of some being *chang'd*, 1 *Cor.* 15 40. Now if Their *Changing* were only to be *Caught up*, That needed not; For *being caught up*, were it self the highest *Change*, as in *Enoch*, *Elias*, our *Lord*; And yet *changing* and being *caught up*, cannot be the same; For the *changing* is at the same *Twinkling of an Eye*, with the *Dead Saints Raised*. The *Catching up* not till *Afterward*; Not to *meet Christ with the Saints he brings with him*, and to come down on Earth, (for that could not be, All being in one *Twinkle* nor does Christ so come down) but to *be for ever with him*, after having been *The Livers*, *The Left of a Thousand Years space of Christ's Kingdom*.

THE END.